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BAPTIST MISSION IN THE EAST.

The following "Brief Statement of the Baptist Mission in the East," from the pen of the late Rev. Andrew Fuller, that eminent servant of Christ, *whose praise is in all the churches*, will be read with much pleasure, by all who take an interest in missionary concerns.

"THIS undertaking had its origin amongst the churches of the Northamptonshire and Leicestershire Association. On June 3d, 1784, at the Association at Nottingham, it was agreed to hold a prayer-meeting for the general spread of the gospel on the evening of the first Monday in every month. In this prayer-meeting christians of other connections, denominations, and countries, soon united, and continue to unite to this day.

"About three years after this, Mr. Carey was ordained pastor of the church at Moulton, and joined the Association. His mind from an early period seems to have been impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of the learned languages. The subject having occupied so much of his attention, he would often converse upon it with other ministers. At length, after having been seven years engaged in praying for the spread of the gospel, some began to feel with Mr. Carey, that they ought to do something else as well as pray. Two sermons by Mr. Sutcliff and Mr. Fuller, the one on *Jealousy for the Lord of Hosts*, and the other on *The pernicious Influence of Delay*, made some impression.

These were printed and followed by Mr. Carey's *Inquiry into the obligations of christians to use means for the conversion of the heathen*. A very impressive sermon was also preached by Mr. Carey at the Nottingham Association on *Zion's enlargement*; and a pungent Circular Letter, written on *Godly Zeal*, by Mr. Ryland. The result was, that on October 2d, the same year, (1792) a Society was formed at Kettering, *for the propagation of the gospel among the heathen*; and John Ryland, Reynold Hogg, William Carey, John Sutcliffe, and Andrew Fuller, chosen as a Committee to carry the object into execution.

"At that time we knew of no one part of the heathen world that was more accessible and eligible than another: all that the Committee seemed to have to do therefore, was to pray for divine direction, and watch for the openings of Providence. In about six weeks they were informed that Mr. John Thomas, who had been over to Bengal in the character of a surgeon, and had there learned the language, and begun to preach the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a colleague to return with him to the work. This concurrence of events was considered as providential: and after further inquiries concerning Mr. Thomas, and much conversation with him, it was resolved that he and Mr. Carey should go out as missionaries from this Society.

"Having but a few months to execute this resolution, applications were made for assistance to ministers and congregations in different parts of the kingdom; who to their honour, and our encouragement, amply supplied our wants. We asked for 500*l.* and they gave 1,000*l.* But He who had all hearts in his hand knew our wants better than we knew them ourselves: by the time that the missionaries and their families had embarked, it was found that the collections did but little more than cover the expenditures. This was in June, 1793.

"In the autumn of that year the missionaries safely arrived. After encountering many difficulties, they were invited by George Udney, Esq. to take the oversight of two indigo factories in the neighbourhood of Malda. Circumstanced as they were, they readily accepted the invitation, considering it as equally adapted to introduce the gospel, and to furnish immediate support to them and their families. From this time till the autumn of 1799, they were employed in learning the language, in preaching at the factories, and in the surrounding country, and in translating the New Testament. During these six years, covenants were granted them by the Company's Government, and Mr. John Fountain went over and joined them. There were also several hopeful appearances of conversion among the natives; but no one was induced to renounce his cast, and in the end all which had encouraged them seemed to prove abortive.

"In 1799, four more missionaries were sent out: namely, Messrs. Ward, Marshman, Grant, and Brunsdon. Not having obtained permission from the Directors at home, they were not allowed on their arrival to join their brethren up the country, but found themselves compelled to stop at Serampore, then a Danish settlement. The Governor treated them with great kindness, and offered them all the protection in his power. On Lord's day, October 27, they had public worship. The same day Mr. Grant was taken ill, and four days after died! Mr. Ward went up the country to consult with Mr. Carey on what was to be done. The result was, as the newly arrived missionaries were not allowed to go up and settle with him in the neighbourhood of Malda, he resolved to come down and settle with them at Serampore. Such was the occasion of the mission being removed to that settlement. It was mere necessity on the part of the missionaries; the hand of God however in reducing them to that necessity, has since been apparent. It was from this turn in their affairs that the most important events have arisen, both as to the printing of the scriptures, and the success of the mission.

"The first object of attention was to settle a plan of family-government; one article of which was, *that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock.* "On the observation of this rule," they say, "depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object." By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their aged and afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this, an estate containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases. The New Testament being translated into Bengalee by Mr. Carey, a press was set up under the superintendence of Mr. Ward for the printing of it. The first sheet was worked off on May 16, 1800. At the same time also, the missionaries were diligent in preaching the word in the town and neighbourhood. A spirit of earnest prayer for a divine blessing was evidently poured out upon them. In August, Mr. Fountain died. In October, (a year after their arrival) Mr. Ward and Mr. Marshman began preaching to the natives in their own language. Mr. Thomas about the same period visited Serampore, and with the other brethren, was much in earnest in seeking the salvation of the natives. In December, Krishnoo, (now a useful minister of the gospel) and Mr. Carey's eldest son, Felix, were baptized. This was a season of great joy to the missionaries. "The door of faith,"



said they, "is opened ; who shall shut it ? The chain of the cast is broken ; who shall mend it?"

"From that time to the present, the number of christian converts has gradually increased. They have lost several of their brethren in the mission by death, but have been recruited by others. A considerable number of the natives also have become preachers of the word. Instead of one church, they are now become seven, and are increased from one station to nine. In November, 1808, there had been baptized in all the churches 147. In the three succeeding years have been added 280 ; so that their number at the close of 1811, amounted to upwards of 400. The number of exclusions does not appear to exceed that from the same number of members in any of our churches. Of those that have died, their latter end has generally borne testimony to the efficacy of faith.

"In 1803, a plan was laid by the missionaries for the translation of the scriptures into various Eastern languages, which they have ever since been carrying into execution. The whole Bible is printed in the *Bengalee* ; and the New Testament in *Sungskrit*, *Orissa*, *Hindee*, and *Mahratta*. Of seven others, namely, the *Seik*, the *Telinga*, the *Kurnata*, the *Burman*, *Magudha*, and the *Chinese*, some are in the press, some translated, and some translating. The population of the countries already in possession of the New Testament, and parts of the old, amounts to more than 50 millions ! It might be expected that the competency of the translators would by some persons in India or in England, be called in question ; and this it has been. Suffice it to say in answer, that these suggestions have proceeded neither from *learned natives*, nor from Europeans *who understand the languages into which the translations are made*. No deep or lasting injury therefore can arise from them. Providence has shielded the reputation of the Serampore translators by one of them being a professor of three languages in the College of Fort William, and all of them employed by the first Society in the world of Eastern literature, (and whose principal members reside on the spot,) in translating and printing the most learned of the Hindoo productions.

"In 1806, ground was purchased for building a chapel in one of the most populous, but profligate parts of Calcutta. The work was obstructed for a time, but has since been accomplished, and a strong impression made upon the inhabitants of that great and idolatrous city. By the labours of the missionaries and the native preachers, there are accessions almost every month from amongst Hindoos, Mussulmans, Portuguese-catholics, Armenians, or Country-born Europeans.

"At the beginning of 1810, a free school was instituted at Calcutta by the missionaries, in favour of the children of the Portuguese-catholics, and other indigent christians ; and which, by the introduction of the plan of teaching, suggested by Dr. Bell,



and improved by Mr. Lancaster, promises to be of great importance in promoting the best interests of the country. The missionaries are now building a place 90 feet by 70, which it is calculated will contain 800 children. It is situated near the chapel, and supported by subscription.

"The annual expenditure of this mission at home and abroad, exclusive of the translations, amounts at present to *five or six thousand pounds*. It has not cost the public however upon an average, during the twenty years of its continuance, more than *two thousand* per annum; and out of this, there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the Society.

"It is owing, doubtless, to the unexampled contributions of the Serampore missionaries, that things have hitherto been thus conducted. This however will not be considered by the friends of the undertaking as rendering their exertions the less necessary, but rather as an incitement to emulation. Not only the translations, but the greater number of missionary stations depend upon the public for support. Eight of these stations, besides that at *Serampore* and *Calcutta*, are already established, viz. *Dinapore*, *Goamalty*, *Cutwa*, *Jessore*, *Rangoon*, *Orissa*, *Patna*, and *Agra*. That at *Agra*, was formed the last year, and another would have been attempted, but that the missionaries judged it necessary to regulate their expenditures by their resources. Two others it is expected may be formed in the present year; one at *Java*, and another at *Ceylon*."

"ANDREW FULLER, *Secretary*."

*Kettering, July 27, 1812.*

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*State of this Mission by the latest information, extracted from a "Brief View of the Baptist Missions and Translations, &c.*

"This Society," (the one formed at Kettering, Eng. 1792, "for the propagation of the gospel among the heathen,") "is conducted by a Committee, which at first consisted of *five* persons, but now of *thirty-four*; chiefly ministers, who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

"The funds of the Society are divided into two branches; one for the Mission, and the other for the Translations of the Scriptures. Its resources consist of annual subscriptions, Auxiliary Societies," (of which there are 51) "donations from Bible and other Associations, congregational collections, and legacies.

"The missionary stations amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

"The Station at *Serampore*, was established in 1799, about six years after the arrival of Messrs. Thomas and Carey, as missionaries

in India. Serampore is about fifteen miles north from Calcutta, on the western bank of the river Hoogly. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission.* It is on this principle that Dr. Carey in the College, Dr. Marshman in the school, and Mr. Ward in the printing office, have each contributed considerably more than 1000*l.* a year to the undertaking. The premises occupied for the mission cost near 4000*l.* sterling, were purchased at three different times; and are vested in the missionaries as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms, and a spacious hall for public worship; also a printing office in which ten presses are constantly employed; a type foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees." (5000 dollars nearly.) "At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the scriptures into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia.

"Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for christian worship on the Lord's days, before they had any intercourse with the missionaries, simply by reading the scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. In Calcutta and its vicinity, seven native brethren were employed in preaching, &c. Sebukram preaches in twenty different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses.

"It is a general practice with the missionaries to distribute at their various stations, and in their vicinity, portions of the scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any missionary. All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the coun-

try, for their *pastors*. It is highly gratifying to observe, that all the parts of divine worship and of discipline, have been performed by natives alone, without the presence or assistance of Europeans. There have been baptized at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith in the Lord Jesus Christ." Some of these had been Brahmins of the higher casts.

"In all the native schools there are upwards of one thousand children. Heathen school-masters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the east."

"The number of persons employed by this mission, at the twenty stations, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England; some of whom have arrived. The missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen."

"CHINESE.—This language, in the character peculiar thereto, is read not only throughout China, but Cochin-China, Tonquin, and Japan. Before the translation into the Chinese is finally printed, it undergoes nine or ten revisions. Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. At Serampore they can be printed at one third of the expense it would cost in China.

"In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

"It will be difficult to appreciate the advantages of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Birman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

"The missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East."



## PROSPEROUS STATE OF THE EASTERN MISSION.

Extracted from a brief Review of the Baptist Mission in India, recently published in England, containing a summary statement of the Missionary stations, the number and names of the brethren employed at each ;---of the public buildings, &c. belonging to the Society, together with the present state of the different translations.

No. 1. *Serampore and Calcutta.* Calcutta is in  $22^{\circ} 45' N$  and  $88^{\circ} 15' E$ . from Greenwich. Serampore is on the river Hoogley, 15 miles north of the latter ; established in 1799 Dr's. Carey and Marshman ; Messrs. Ward, Lawson, Eustace Carey, Yates, and seven natives, viz. Krishna, Sebukrama, Bhagrat, Neelo, Manika, Jahans and Cait'hano. The first three give annually to the mission, £1000. The mission-house cost £4000. There are ten presses ; a fount for types ; a paper mill which cost about \$5000. The translation has commenced in thirty three languages, and the printing in nearly as many. The British and Foreign Bible Society have contributed since 1806, £10,500, and 2000 reams of paper, worth £2,685. The Chapel at Calcutta, cost £4000. The school has 800 children.

No. 2. *Dinagapore and Sadamah'l,* 240 miles N. from Calcutta ; established in 1814,  $26^{\circ} 30' N$ . and  $88^{\circ} 30' E$ . In the school there are 43 children. Ignatius Fernandez.

No. 3. *Cutwa,* on the banks of the Hoogley,  $24^{\circ} N$ . and  $87^{\circ} 45' E$ . and 75 miles north from Calcutta ; established in 1814. Mr. William Carey, Kangalee, Muthoor, Vishnura, Buluram, and Kanta. There is a school here.

No. 4. *Rangoon,* 670 S. E. from Calcutta ;  $17^{\circ} 2' N$ . and  $95^{\circ} 50' E$  ; established in 1807. Mr. Adoniram Judson.

No. 5. *Jessore.* 70 miles, E. N. E. from Calcutta ;  $23^{\circ} 30' N$ . and  $89^{\circ} E$  ; established in 1807. Mr. William Thomas, Pram-das, Pran-krishna, Supul-rama, Panchanum, Manikasha, and Nurotuma.

No. 6. *Goamalty,* 200 miles north from Calcutta ;  $25^{\circ} 30' N$ . and  $88 E$  ; established in 1808. Ram Prusad. Three schools, containing 127 children.

No. 7. *Digah,* 320 miles N. W. from Calcutta, on the Ganges ;  $25^{\circ} 45' N$ . and  $85^{\circ} E$ . ; established in 1809. Messrs. Moore and Rowe, and Brindabund. A school containing 100 children. Benares, a native, gives 150 dls. per month for its support.

No. 8. *Balafore,* 120 miles S. W. from Calcutta ;  $21^{\circ} 45' N$ . and  $86^{\circ} 30'$  ; established in 1810 John Peter and Juggunat'ha.

No. 9. *Agra,* 800 miles N. W. from Calcutta, on the river Jumna ;  $28^{\circ} N$ . and  $78^{\circ} E$ . ; established in 1811. Peacock and Mc'Intosh.

No. 10. *Nagpore*, 615 miles W. from Calcutta ;  $21^{\circ} 30' N.$   $79^{\circ} E.$  The school contains 84 children ; established in 1811. Mr. ——— and Ram-mohun.

No. 11 *Columbo*, 1220 miles S. S. W. from Calcutta ;  $6^{\circ} 30' N.$  and  $80^{\circ} 15' E.$  ; established in 1812. Here are 50,000 nominal christians. Mr. Chater.

No. 12. *Patna*, 320 miles N. W. from Calcutta, on the Ganges ;  $26^{\circ} N.$  and  $85^{\circ} 15' E.$  ; established in 1812. Mr. Thompson.

No. 13. *Bombay*, 1010 miles W. from Calcutta.  $21^{\circ} N.$  and  $73^{\circ} 45' E.$  ; established in 1812. Carapeit Aratoon.

No. 14. *Chittagong*, 230 miles E. from Calcutta ;  $22^{\circ} 30' N.$  and  $91^{\circ} 30' E.$  ; established in 1812. Mr. Du Bruyn.

No. 15. *Serdhana*, 920 miles N. W. Calcutta ;  $29^{\circ} 30' N.$  and  $77^{\circ} 30' E.$  ; established in 1813. Mr. Chamberlain and Purum-anunda.

No. 16. *Java*, 2350 miles S. S. E. from Calcutta ;  $6^{\circ} 15' S.$  and  $107^{\circ} 15' E.$  ; established in 1813. Mr. Robinson and Mr. Riley. There is a school here.

No. 17. *Pandua*, 310 miles N. E. from Calcutta ;  $25^{\circ} 30' N.$  and  $92^{\circ} 15' E.$  ; established in 1815. Krishnoo the first native convert. There is a school here.

No. 18. *Ava*, 500 miles E. from Calcutta ;  $21^{\circ} 45' N.$  and  $95^{\circ} 45' E.$  Mr. Felix Carey. A school at this station.

No. 19. *Amboyna*, 3230 miles S. E. from Calcutta ;  $3^{\circ} 45' S.$  and  $128^{\circ} 15' E.$  ; established in 1814. Mr. Jabez Carey, and Mr. Trowt. There is a school here.

No. 20. *Allababad*, 490 miles W. N. W. from Calcutta ;  $26^{\circ} N.$  and  $82^{\circ} E.$  ; established in 1814. Mr. N. Kerr and Kureem.

In Jamaica, in the West Indies, Mr. Rowe has a missionary station.

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BRIEF ACCOUNT OF THE TRANSLATIONS AND PRINTING OF THE  
SCRIPTURES AT SERAMPORE, TO JUNE, 1814.

1. Sungskirt. New Testament translated and in circulation for nearly three years. Old Testament translated ; Pentateuch printed about two years. Historical books nearly completed.

2. Hindee. New Testament, second edition of 4000 copies, printing. Old Testament translated. Pentateuch printed. Historical books in prefs.

3. Brij-bhassa. Four gospels translated. Matthew in prefs.

4. Mahratta. Third edition of New Testament printed. Old Testament translated. Pentateuch printed. Historical books in prefs.

5. Bengalee. Fourth edition of the New Testament of 5000 copies printing. Old Testament translated. Second edition of the Pentateuch of 1000 copies printed. Haggisgraphas long been out of prefs.

6. Orissa, or Ooriya. New Testament printed. Old Testament translated and printed, except the Pentateuch.

These six languages include the nations which form the middle part of India ; and probably comprise more than 50 millions.

7. Telinga. New Testament translated. Matthew nearly printed. Pentateuch translated.

8. Kurnata, translated and in the press.

9. Maldivian. Gospel translated. Matthew in the prefs.

The last three are spoken in the South of India.

10. Gujurattee. Spoken in a country as large as England. New Testament translated, and types casting.

11. Buloshee. Translated to the Acts. Matthew printing.

12. Pushtoo. New Testament translated to Romans. Matthew printing.

These three are spoken in the West of India.

13. Punjabee, or Shikh. New Testament translated and printed to the Romans.

14. Kashmeer. New Testament translated to 1 Corinthians. Matthew printing. The last two are spoken in the north.

15. Affam. New Testament nearly translated, and printed to the middle of Mark.

16. Burman. New Testament translated and prepared for the prefs.

17. Pali, or Magudha. New Testament commenced.

18. Chinese. New Testament printed. Old Testament nearly translated. Genesis printing. The last four are spoken in the East of India.

19. Khafee.

20. Sindh.

21. Wuch.

22. Nepala.

23. Bikhaneera.

24. Oodaypoora.

25. Marway.

26. Jypoora.

27. Kunkina.

28. Tamul. 5000 New Testaments are printing.

29. Cingalese. 2000 do. do.

30. Armenian. Punches cutting for the whole Bible.

31. Malay. do. do. do.\*

\* For the Calcutta Bible Society are printing 3000 Bibles in the Malay, and 3000 New Testaments, and another edition of the Malay scriptures for the christians at Java ; for which the Governor General in council has granted \$5000.



32. Hindostan. Version of the late Rev. H. Martyn in the Persian character.

33. Persian. 4 gospels published.

Of the translations commenced, more than one half of the work is already done; and soon nine-tenths of the heathen world will have the word of God in their own languages.

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INTERESTING LETTER FROM MRS. JUDSON.

*Rangoon, April 23, 1814.*

*My dear Brother Newell,*

A FEW days since we received yours of December 18th, the only one we have ever received since you left us at Port Louis. It brought fresh to my mind a recollection of scenes formerly enjoyed in our dear native country. Well do I remember our first interesting conversations on missions, and on the probable events which awaited us in India. Well do I remember the dear parental habitation, where you were pleased to favour me with your confidence relative to a companion for life. And well do I remember the time, when I first carried your message to the mother of our dear Harriot, when the excellent woman exclaimed with tears in her eyes, "I dare not, I cannot speak against it." Those were happy days. Newell and Judson, Harriot and Nancy, then were united in the strictest friendship, then anticipated spending their lives together in sharing the trials and toils, the pleasures and enjoyments of a missionary life. But, alas! behold us now! In the Isle of France, solitary and alone, lies all that was once visible of the lovely Harriot. A melancholy wanderer on the island of Ceylon is our brother Newell, and the savage heathen empire of Burmah, is destined to be the future residence of Judson and Nancy. But is this separation to be forever? Shall we four never again enjoy social, happy intercourse? No, my dear brother, our separation is of short duration. There is a rest, a peaceful happy rest, where Jesus reigns, where we four soon shall meet to part no more. Forgive my gloomy feelings, or rather forgive my communicating them to you, whose memory no doubt is ever ready to furnish more than enough for your peace.

As Mr. Judson will not have time to write you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country as we expected, in a most deplorable state, full of darkness, idolatry and cruelty—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depend in a peculiar manner on the interposing hand of Providence, and from this impression alone we are encouraged still to remain. As it respects our temporal privations, use has

made them familiar and easy to be borne ; they are of short duration, and when brought in competition with the worth of immortal souls sink into nothing. We have no society, no dear christian friends, and with the exception of two or three sea captains who now and then call on us, we never see a European face. But then we are still happy in each other, still find that our own home is our best, our dearest friend. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government which is ever ready to seize what industry had hardly earned ; we behold others sick and diseased, daily begging the few grains of rice, which when obtained, are scarcely sufficient to protract their wretched existence, and with no other habitation to screen them from the burning sun or chilly rains, than what a small piece of cloth raised on four bamboos, under the shade of a tree, can afford. While we behold these scenes, we feel that we have all the comforts, and in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full and runneth over. But is our temporal lot so much superior to theirs ? O how infinitely superior our spiritual blessings ? While they vainly imagine to purchase *promotion* in another state of existence, by strictly worshipping their idols, and building pagodas, our hopes of future happiness are fixed on the Lamb of God who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining, that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

Respecting our plans, we have at present but one, that of applying ourselves closely to the acquirement of the language, and to have as little to do with government as possible. Brother Carey has never yet preached in Burman ; but has made considerable progress towards the completion of a grammar and dictionary, which are a great help to us. At present, however, his time is entirely taken up with government affairs. It is now almost a year since he was first ordered up to Ava, which time has been wholly occupied in the king's business. He has just returned from Bengal, is now making preparations for Ava, where he expects to form a new mission station. His family go with him, consequently we shall be alone, until the arrival of brother Rice, who we hope will arrive in six or seven months.

Our progress in the language is slow, as it is peculiarly hard of acquisition. We can however, read, write, and converse with tolerable ease ; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring good teachers. Mr. Judson's teacher

is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language ; likewise of the Palee, the learned language of the Burmans.

We are very anxious to hear from our dear brethren, Nott and Hall. We firmly believe they will yet be permitted to remain in India, notwithstanding their repeated difficulties. They have indeed had a trying time ; but perhaps it is to prepare them for greater usefulness. We have not yet received our letters from America, or had the least intelligence what were the contents of yours. Ours were sent to the Isle of France, about the time we arrived at Madras, and the vessel which carried them has not been heard from since. You may easily judge of our feelings at this disappointment. Do write us as soon as possible the contents of yours, whom they were from, what news, &c. and if convenient, copy a few of the most interesting and send them to us. *You can hardly form an idea with what eagerness we receive every scrap of intelligence from any part of the christian world.* Write us long and frequent letters. Any thing respecting yourself or the other brethren, will be interesting to us. I do not ask you to excuse this long letter, for I doubt not your interest in our concerns. Pray for us, and be assured you are constantly remembered by

Your still affectionate sister,

NANCY JUDSON.

N. B. Mr. Judson desires his love, and says you must receive this letter as from both of us.

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EXTRACT OF A LETTER

From Mr. William Burls, deacon of Dr. Rippon's church, in London,  
and agent for the Baptist Mission Society.

March 25, 1815.

" WE have just heard of the arrival in India of Mr. Eustace Carey, (nephew of Dr. Carey) who with his wife left this country in February last year. He is a very popular preacher, and an excellent man, but the subject of much debility ; it was thought that he would have gone into a decline, had he continued here ;— hopes were entertained, that a warmer climate would suit his constitution. Since then, a Mr. Yates, a native of Loughborough, in Leicestershire, who has been some time at Bristol, has been sent out to join the mission in India. He is an eminent scholar, and possesses considerable talents for attaining languages. We hope he will be a great acquisition to the mission. Late accounts from India are very encouraging ;—the Lord is still favouring those blessed men Carey, Marshman, Ward, and their coadjutors ;—they increase on every side ;—and the translations are going forward



rapidly. I rejoice that the Baptist friends in America are so actively engaged in missionary exertions : may the God of all grace eminently bless their efforts. I congratulate you on the return of peace between our two countries ; and pray, if it be the divine will, it may be no more interrupted. May we in both countries love and pray for each other, and only vie with one another in acts of mercy, pity, and good will to man—in Bible Societies, Tract Societies, and Missionary exertions.

P. S. Since writing the above, I have this day, (March 28,) received a letter from Mr. Ward, giving the melancholy account of Felix Carey's wife and two children being drowned, in going to Ava—the brig was upset in a squall. Felix, with ten others, were saved by swimming to the nearest shore. It is also feared, that two printing presses, and about 16,000 rupees (\$8,000, nearly) were lost at the same time. Dr. Carey is greatly distressed by this trying event !”

The Rev. Mr. Ivimy, in a Letter says—‘ We have much rejoiced to hear of the missionary spirit in our denomination, extending itself so widely in America.’

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#### Extract of a Letter, from Dr. Carey to Mr. Sutcliff.

“ I scarcely ever felt before so sensibly, the weight of the labours in which I am engaged ; but the truth is, those labours are increasing almost every day. The work of the translations imposes upon me the necessity of learning all the different languages into which they are made ; and a conscientious desire that they may be perfected after my death, if not while I live, induces me to write grammars, and other elementary books in these languages. To those who think but lightly upon the subject, this may appear to be a trifling thing : but in reality, though I try to comprise these grammars in as little a compass as possible, the labour is very great ; as every rule must be carefully weighed, and so formed as to comprise all for which it is intended, with as few exceptions as possible.”

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#### Extract of a Letter, from Dr. Carey to Dr. Fuller.

“ Some time ago I received a letter from the Resident at Amboyna, requesting us to send missionaries to that place, where there are 20,000 professed christians, places of worship and schools, but not a single minister of the gospel. We immediately wrote you for help for them. This week, however, government, in consequence of a representation from Mr. Martyn, the Resident, has applied to us to send men to superintend their schools, and of-

ferred facilities for transporting them thither. We have been greatly distressed at not having brethren ready to send. This day, to my great joy, my son Jabez offered to me, with much fear of being rejected, to go to Amboyna. Jabez, about a year and a half ago, was articled to an attorney at law; he did not then appear serious, and some time before that, had given me much pain by his dislike of religion: Since he has been in Calcutta his conduct has given pleasure to all who knew him; and for more than 12 months I have had scarcely a doubt of his conversion. He has a fine prospect before him as it relates to this life; his master has entire confidence in him, and I have the promise of the second judge of the supreme court, to use his influence in bringing him forward. To see him with these prospects voluntarily give up the whole to engage in the work of the mission, has so gladdened my heart, that you must forgive me, if I write foolishly in giving it vent for the first time. \* \* \* \* \* I have as good health as ever I had; but almost sink under the labours which I must go through. I am encouraged, however, when I think of the cause which I serve."

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TESTIMONY OF LORD MINTO,

To the talents and integrity of Baptist Missionaries, extracted from a Valedictory Address delivered Sept. 20, 1813.

"I profess a very sincere pleasure in bringing the literary merits of Dr. Marshman, and the other reverend members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments they have formed, and which are conducted by themselves."

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EXTRACT OF A LETTER,

From a gentleman in Liverpool, (Eng.) to his correspondent in this vicinity.

*Liverpool, May 15, 1815.*

"The Baptist Mission in India has received a great loss in the death of its very worthy Secretary, the Rev. ANDREW FULLER, who exchanged this world for a better, the 7th inst. My daugh-

ter had a letter giving her the information, and also mentioning as to the frame of his mind in his own words: *nothing rapturous, no despondency*. He was a truly good man, and his loss will, I fear, be greatly felt; but the Lord is all-sufficient. I hope another will be found to supply the station.

"The annual meetings in London of the Missionary and Bible Societies terminated about a week ago, but I have seen no printed accounts of them. My son was there, and was highly gratified. The last year's receipts of the Bible Society exceeded 90,000*l*. The meeting was highly interesting."

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## HOME MISSION.

EXTRACTS from the Rev. Mr. HARTWELL'S Journal, during his last winter's tour into the State of Pennsylvania.

AFTER striving for a long time to prepare my domestic affairs so as to leave my family for the winter, on the 17th of November, 1814, I bid them an affectionate farewell, and set out for the Susquehannah country. I rode in the day-time and preached almost every evening; calling, as I went, on ministers and churches that were in my way, until I reached the scene of my labours. Nothing very special occurred on the way, only I endeavoured to scatter a little food from the great store-house, for the hungry sheep and lambs of my Master, which they seemed to gather with delight, wishing me a thousand blessings, with the presence of our divine Master in my journey.

Monday, 27th of November, I arrived at Franklin, in the county of Delaware. Elder Robinson being gone, the people (with whom I had formed an agreeable acquaintance in my former visits) almost held me by constraint, until I had preached eight sermons, and attended one church meeting with them. This church has heretofore flourished like the palm-tree, being watered with the dew of divine influence, but now in a low and somewhat tried state. Our meetings were very comfortable, and I trust profitable to the people of God.

Monday, December 4, left Franklin, rode 18 miles, and preached in Eastern, and on the next day arrived at Oxford on the Chetango river. I preached in the evening, Elder Kellogg being in my company. This evening was divinely sweet. Here Jesus has lately passed, or it may be said, is now passing this way. A goodly number, not far from 100, have recently professed to have received Christ, and have been baptized in his precious name. In this vicinity I preached six times, and heard two sermons.

Monday, December 11, rode to the town of Green, which is yet under the refreshing shower of divine grace. I preached to a



large and lively company of the precious lambs of Christ. Elders Kellogg, Gray and Roots were present ; all of whom manifested fellowship and agreement.

Tuesday, rode 10 miles to Lisle and preached. The next day met with Elders Holcombe, Shepherd, Sawyer, Lawton, and Kellogg, who were met by appointment to set in order, and give fellowship to a church now to be organized. We here found a little neighbourhood in the wilderness, where our dear Lord had of late displayed his grace, and caused almost every man and woman to hope in his mercy. The council were harmonious in giving them fellowship. But they are still a little feeble flock of lambs in the wilderness, and have none but the good Shepherd to whom they can look, to guide and protect them. On the 15th, the brethren of the council separated. I tarried to preach once more for this little flock. It seemed a time of refreshing from the presence of the Lord. Taking leave of these brethren, I travelled 3 miles down the Nanticook stream, and preached in the evening to a small society of Methodists. After preaching seven times in this vicinity, where I found a people ready and willing to hear, but few, however, who seemed to know the power of delivering grace, I endeavoured diligently to sow the precious seed, and am not without hope, that the Lord has caused it to take deep root, and that it will yet bring forth fruit to his glory.

From this neighbourhood I took a westerly direction, through dismal ways and paths almost entirely untrodden by Missionaries. My route lay north of the Susquehannah and Chemung rivers, and South of the Cayuga and Seneca lakes, where I found much need of labour. In most places the poor cottagers seemed to hang upon me, and could hardly consent to my leaving them, after I had tarried as long as I consistently could. And when the parting hour came, it was with many tears. Indeed I could not refrain, when seeing and hearing the importunities and thanks of the people. "We thank you," said they, "and we thank the Missionary Society for sending you. Do come again and visit us, or at least, send some others who may teach us the right way," &c.

After proceeding west about as far as the head of the Seneca lake, I turned south, unto the Chemung river. Wishing to *sow beside all waters*, I followed this stream down to the Susquehannah. Here I visited the Smithfield church, preached six times with them, and baptized a woman.

Early on Wednesday morning, the 18th, a number of neighbours came together to attend morning devotion. It was a very affecting season,—Our hearts were moved, and our tears flowed, apprehending that we might never meet again on the shores of time. Here were a number that seemed like dear children whom I had before baptized ;—our hearts were knit together, and I may almost say, cemented by union in the blood of the Lamb. So tender is this affection that nature itself feels a shock

when the parting hour arrives : but so it must be. I proceeded down the river 30 or 40 miles. Friendship and christian love seemed generally to abound, which made my labour very sweet. The people came, some of them at least, 15 miles through dreary and dismal ways to attend a meeting.

But thinking it time to direct my labours homewards, on Wednesday, January 25th, I took a north-easterly direction, through what is called the Beach woods, crossing the land in the great bend of the Susquehannah river, to the Chenango point. On my way I enjoyed many good seasons in preaching, and baptized one aged man. From the place last mentioned, I took a circuitous route northwardly, slowly advancing homeward, and preaching daily, until February 22d, when I arrived at my own house, and by the blessing of God, found my dear family all well excepting my wife, who has been in a low state of health ever since I have been absent.

Thus, dear Brethren, I have given you a brief sketch of 14 weeks or 98 days labour, in which, according to my minutes, I have rode and travelled 919 miles ; I have attempted to preach 106 times, baptized two persons, administered the communion once, attended two church meetings, and one council, heard six sermons, and many conferences and seasons of prayer. I have reason to acknowledge the goodness of God, in supporting me through storms of rain and snow, through cold and fatigue, when nature has scarcely been able to endure the labours to which I have been called. My expenses have been \$4.82. The contributions and donations which I have received, are probably less, and perhaps my expenses greater than is common. Relative to contributions, I have only to say, it has been my endeavour, to visit poor back neighbourhoods, and in many places where I have preached, had it been in my power, I should have thought it more blessed to give than to receive. My expenses have been mostly for ferriages, gates, and horse feed. No expense has been incurred for my own subsistence on my journey.

On the whole, I am fully convinced that Missionary labours are owned and approved of God, and therefore with the spirit of exertion never to abate until the glory of God shall cover the whole earth.

Although, my dear Brethren, I consider myself one of the least of the actors on this important theatre, and my narrow circumstances in life render it very difficult for me to go any more such long journeys ; yet the impressions on my mind of the importance of the work, and the many solicitations I have had to take a tour into the State of Ohio, to what is called New Connecticut, are such, that should the Board see fit to give me an appointment for six months, to commence about the first of September next, if God permit, I would be willing once more to *launch forth with the gospel net* ; but you will permit me to *beckon for a partner*, according to

our divine Lord's example, who sent his disciples forth two in company, in order that they might stay up each other's hands.

Excuse my simplicity, and receive this from an unworthy brother in the cause of our dear Lord Jesus Christ.

JESSE HARTWELL.

*New-Marlborough, May 24, 1815.*



### BAPTIST MISSIONARY SOCIETY.

On Wednesday, May 31, 1815, the Baptist Missionary Society in Massachusetts, held its annual Meeting at the 1st Baptist Meeting House in Boston. The following Report of the Trustees was read and accepted.

DEAR BRETHREN,

THE season is returned on which it has been customary to give you a view of the state and progress of this institution. It has always given us much pleasure, to impart information relative to the number of Missionaries employed, and the different degrees of success which have accompanied their faithful and pious toils.

We have also taken equal delight in embracing such opportunities as the present, for the purpose of giving additional impulse to the benevolent exertions of our christian friends. We only regret, that we are not more adequate to support and recommend so noble a cause. Had we the ability, we would interest every heart in the diffusion of evangelical truth, and inspire every follower of Jesus, with the same feelings of sympathy and compassion, towards those who are perishing for lack of knowledge, which at times pervade our own breasts. We are sensible that our Society is not an object of that magnitude, nor does it give birth to those novel and wonderful events, which excite universal attention; which at one time spread a general gloom, and at another lighten up the countenances of the religious world with joy.

We have not to announce the embarkation of Missionaries for some distant clime; nor to portray what were our own feelings when we gave them the parting hand, and in the expressive language of silence, bade them a final adieu!—In the journals of our brethren, they are not under the painful necessity of informing us, that they have been peremptorily commanded to leave the field of missionary labour without delay,—that they have no alternative but departure, or a prison. They do not tell us that they have just seen a surviving wife ascend the pile on which her dead husband was



placed, and that a son kindled the flames which consumed the bodies of his parents to ashes. They do not say that they have seen a poor infuriated creature, throwing himself under an Idol's car that he might be crushed to death ; nor do they give a detail of self-inflicted tortures, at the recital of which humanity turns pale with horror !

But though we cannot avail ourselves of such facts as these, to awaken the dormant passions of Christians, and excite in them a lively concern in all the operations of the Society ; yet still there are considerations which give a domestic mission peculiar claims on our regard. Our Missionaries are engaged in promoting a knowledge of the "common salvation," a personal experience of which is as necessary for the peace and pardon of American transgressors, and their preparation for the skies, as it is for those who reside within the tropics, or who live at the poles. Though our brethren are not borne on the waves of the ocean to some remote region of the earth, yet they are called to traverse gloomy thickets, and to seek out the lonely inhabitants of the desert. When by these solitary people a Missionary is seen on an eminence making his approach towards them, with what feelings do they exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace !"

Our Missionaries are not called to attack the strong holds of Pagan superstition, but are sent to beseech men to relinquish a more refined idolatry ; and to warn them against making gold and silver, or any thing earthly, their trust. Nor have their entreaties been in vain. Men have felt the efficacy of truth on their hearts, have renounced all their former idols, and have submitted to the authority of the Prince of peace. Many of those who are visited by our Missionaries are our "kinsmen according to the flesh ;" they not only speak the same language, but they once lived with us in the same habitation, and went in company with us to the same place of worship. But in the course of providence, they have thought it their duty to leave the scenes of their youth, and to fix their tents in the wilderness. They have few opportunities of hearing the word of life, but what this Society supplies ; nor can they command the means which would be necessary to support a stated ministry. On a recollection of their former privileges, their tears mingle with their meat : When they remember these things, they pour out their souls within them—for they had gone with the multitude, they went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. Surely these considerations are sufficient to affect your hearts, and to interest you in advancing the objects we have in view. With a persuasion that they will have a salutary influence on your minds, we shall proceed to lay before you an account of our proceedings during the last year.

Since our last anniversary, the following brethren have been employed as Missionaries for the several periods which are affixed to their names.

	Months.		Months.
Elder Henry Kendall,	3	Elder Simeon Coombs,	4
Abraham Gates,	3	Emory Osgood,	3
Joy Handy,	3	Nehemiah Lamb,	3
David Irish,	3	Samuel Ambrose,	3
John Goff,	3	John Tripp,	1
Samuel Churchill,	6	Enoch Hunting,	3
Peter P. Roots,	10	Nathaniel Robinson,	3
Jesse Hartwell,	4	Elisha Williams,	2
Jason Livermore,	2	John Going,	1½
Isaac Case,	6		

Our Missionary brethren have not confined their efforts to a particular section of the country, nor to a particular state. From the District of Maine through New-Hampshire, Massachusetts, Vermont, New-York, and Pennsylvania, they have "founded out the word of the Lord." Several of them have fulfilled the appointments assigned them by the Board; and with their journals we have occasionally been much animated and refreshed. We have been favoured in these Letters with some striking accounts of the invincible power, sovereignty, freeness, and riches of grace, displayed in the conversion of some stout-hearted opposers to the cross. The lion has assumed the nature of the lamb, and the subtle serpent has been invested with the simplicity of the dove.

From some who have been authorized to go forward under the patronage of this Society, we have not received any information, and therefore cannot say whether they have fulfilled the specified time in missionary service, or not.

On the whole, dear brethren, we have much to encourage us.—For though no general outpouring of the Spirit has attended the labours of our brethren the past year, yet we are satisfied that many individuals have been brought out of darkness into marvellous light.—"The redemption of the soul is precious." Language fails when we would describe the eternal weight of glory which will succeed a life of faith in the Son of God. Who is there then that does not pant to be an honoured instrument of sending among the destitute, that Gospel which is the power of God unto salvation to every one that believeth! Continue, brethren, unwearied in this work of love.—Remember that time is short, that you have only a short season allotted in which you can do any thing for the glory of God, and the good of souls.

O, let that season be well improved, and whatsoever your hands find to do, do it with all your might. Consider Him, who though he was rich, yet for your sakes became poor, that we through his poverty might be made rich ; and let the same benevolence mark your course.

In behalf of the Trustees,

DANIEL SHARP, *Secretary.*

The Officers chosen for the ensuing year are as follow :

Rev. Thomas Baldwin, D. D.	<i>President.</i>
„ Joseph Grafton,	<i>Vice-President.</i>
Mr. E. Lincoln,	<i>Treasurer.</i>
Rev. Daniel Sharp,	<i>Secretary.</i>

#### TRUSTEES.

Rev. Elisha Williams,	Rev. William Collier,
„ Lucius Bolles,	„ James M. Winchell,
„ William Batchelder,	Dea. Nathaniel W. Williams,
„ Stephen Gano,	„ Josiah C. Ransford,
„ John Peak,	„ Heman Lincoln,
„ Jeremiah Chaplin,	„ James Loring.

In the evening a discourse was delivered at the 1st Baptist Meeting House, by the Rev. William Gammell, and a collection taken for the benefit of the Society.

### DONATIONS

*Received by the Treasurer of the Massachusetts Baptist Missionary Society, from Sept. 1, 1814, to Sept. 1, 1815.*

1814.

Sept. 23.	By Cash from Salem Female Cent Society, per Elder Bolles,	\$75,23
	do. from Haverhill Female Cent Society, per Elder Batchelder,	30,25
28.	do. from Newton Female Benevolent Society, per Elder Grafton,	70,20
	do. from Female Mite Society, Holden,	14,00
	do. from Baptist Church in Randolph,	9,73
	do. from a number of young persons in Randolph,	5,00
	do. from Deacon Allen, Martha's Vineyard,	20,00
	do. from Elder Coombs,	2,00
	do. from Females in Randolph,	15,04
	do. from Female Mite Society, Attleborough,	21,00
	do. from Female Mite Society, Seekhonk,	18,25
	do. from Baptist Church and Society, Attleborough,	19,00
	do. from Female Friend, Newport,	2,32
	do. from Mrs. A. Peck, Providence,	2,00
Nov. 10.	do. from Female Cent Society, Danville, per Lydia Perkins,	5,00
	<i>carried forward,</i>	309,02



1814.		<i>Bro't up,</i>	309,02
Dec. 6.	do.	from Baptist Church and Society, Harvard,	19,12
7.	do.	from Female Friend, per Elder Grafton,	50
1815.			
May 12.	do.	from Elder Abraham Gates,	1,00
15.	do.	from Mr. John Clarke,	1,00
31.	do.	from 1st Baptist Church and Society, Boston,	25,26
	do.	from 2d do. do. do. do.	193,00
	do.	from 3d do. do. do. do.	100,73
	do.	from Boston Female Missionary Society, per Miss Webb,	130,00
	do.	from Cent Society, Boston, pr. Miss Webb,	8,14
	do.	from Children's Cent Society, Boston, per Miss Webb,	20,00
	do.	from twelve members of the Society, their annual subscriptions,	12,00
	do.	from Salem Church and Society, per Eld. Bolles,	126,10
	do.	from 3 Friends in Medfield, per Elder Gammell,	2,50
	do.	from Elder W. Gammell,	1,50
	do.	from the Haverhill Cent Society,	17,00
	do.	from Baptist Church and Society, Newburyport,	12,13
	do.	from a friend, by the hand of Elder Chaplin,	2,50
	do.	from Elder J. Chaplin,	2,00
	do.	from Brother Kent,	2,00
	do.	from Hon. J. Parker, Jaffrey, per Dr. B.	3,00
	do.	from Deacon Wadsworth, do.	5,00
	do.	from a Lady in Heniker, do.	3,00
	do.	from Mr. Charles Cleaveland, per Elder Collier,	2,00
	do.	from N. S. do.	2,00
	do.	from Elder Collier,	1,25
	do.	amount collected after Missionary Sermon,	37,78
July 18.	do.	from Baptist Church and Society, Kingston,	8,00
	do.	from Dr. Wales,	5,00
	do.	from Brother S. Glover,	1,00
	do.	from the Editor of the Magazine, being one year's profits of the work,	80,00
	do.	interest on Notes,	83,83
			<hr/>
			\$1266,86

AT THE MEETING OF THE MISSIONARY SOCIETY, MAY 31, 1815,  
*It was unanimously VOTED, That thanks be presented to  
the several societies and individuals, who have contributed to  
the funds of this Society.*

## MEMOIRS OF REV. HERVEY JENKS.

THE indiscriminate panegyric which is sometimes bestowed upon the dead, ought not to deter us from paying a just tribute of respect, to the memory of the really virtuous and excellent. To exhibit the character, and contemplate the worth of such persons, is truly pleasing. These observations apply with force to the late Rev. HERVEY JENKS, minister of the Baptist church in Hudson. Mr. Jenks was born (of pious and respectable parents, who reside in Brookfield, Mass.) on the 16th of June, 1787—He was naturally

of a serious and reflecting turn of mind, though but little is found among his writings relative to this, previous to the beginning of the year 1810, when he was first awakened.

The following extracts from his diary will give the reader better views of his religious character than any remarks that can be offered.

Feb. 6, 1810. "While residing in the town of Rehoboth,\* I was under serious apprehensions with regard to my eternal interest. I read the Bible with unusual attention, while I viewed myself as a helpless and undone sinner. Toward evening, an awful gloom spread over my mind; it appeared to me that I was a child of Satan, and an heir of hell. All surrounding objects bore an aspect dismal beyond expression. The justice of God appeared to hang over me, and I was about to despair of salvation.—The next morning some glimmerings of hope passed through my mind, and filled me with some degree of joy. In the following evening, light and joy burst into my soul. Never did I feel such raptures before. The horrors of death and judgment had fled from my mind. I reflected upon the sufferings of Christ, and it seemed as if I could view a bleeding Saviour agonizing on the cross, for guilty rebels. I wept for joy. Then could I say with Job, 'I know that my Redeemer liveth.' The world and all its glory seemed far less important, and nothing appeared so desirable as the presence of Christ. During the evening I sang several hymns and repeatedly wept for joy."—A few days after this he complains of darkness and many doubts, and expresses some fears lest he should be deceived. Soon after this the work of the gospel ministry appears to have lain with some weight upon his mind.—It is probable that when he entered College, he had the profession of the law in view. On Feb. 25, he wrote the following questions concerning a profession in life.—

"Do I imagine that I should like the profession of *Divinity*, better than that of the *law*? *Yes*. Should I like the *society* to which the *former* would lead, better than that to which I should be introduced by the latter? Much better. Do I feel any anxiety for immortal souls? *Yes*. Do I think I can become qualified for the work of the ministry? Without God I can do nothing. Do I think I am a christian? I hope I am. What would be my motive in preaching?—To spread the glorious kingdom of my dear Redeemer. Can I *conscientiously* practise the *law*, when I think it possible for me to be instrumental in spreading the *gospel*? *NO*."

March 2d. "As I was walking the room suddenly these words passed through my mind: "Enter ye into my harvest."—They struck my mind with considerable force at first, and continued to make a deeper, and still deeper impression. The kingdom of Christ appeared glorious, and the work of the ministry the noblest of all employments. Late at night I began to raise objec-

\* Mr. Jenks was teaching a Grammar-School at that place, while he was pursuing his studies as a member of College.

tions in my mind. I attempted to plead *unworthiness, inability, exposure to reproach, and poverty*. But again there appeared to be an awful response, with these words: "*Enter into my harvest.*"—When I have everlasting riches, can I turn from my Redeemer's cause? Can I forget him who is my Preserver and Redeemer, and enlist into the service of man?"—For several weeks after this, Mr. Jenks complains of darkness and doubts, but on the first of May it appears the scene was reversed.

May 1st. "While I was walking the fields, and meditating on the character of Christ, a flood of joy burst in upon my mind. My soul flowed out to my Redeemer. I thought that if the dead were rising, and the world on fire, I could trust in God. O how did human glory dwindle away when compared with the excellency of Christ! In the course of a fortnight, I had several such seasons of hope and joy."

On the first of June, he submitted to the ordinance of baptism, and joined the first Baptist church in Providence. On that and the succeeding day, he writes as follows:—"O my blessed Saviour, thou hast enabled me to observe one of thy ceremonial institutions, and thus to declare to the world, what great things thou hast done for my soul. Oh! give me strength to go on and glorify thee. Of myself, I am a poor helpless mortal; but thou hast given me joy and triumph in the cross. Knowing that the world lieth in wickedness, may I strive to lead the children of disobedience into the glorious liberty of the gospel. May I draw nearer to Christ, and devote my *time* and *talents* to his glory.—When I look back on the dreadful condition I have just escaped, I stand appalled with horror! I look back on the awful gulf behind, and adore the boundless riches of divine grace, which delivered my soul from the horrible pit and miry clay.—It appears that the gates of glory are opened, and that I am almost permitted to enter the golden streets of the New Jerusalem.

"Death and hell are conquered, and my enraptured soul, on the wings of joy, soars toward the confines of everlasting felicity. Millions of worlds would not induce me to part with an interest in the Redeemer. It really appears, that Christ has done more for my soul than if he had given me all the stars and worlds within the reach of the most perfect telescope.—Sing praises to the Lamb of God, for he has burst the barriers of death, and opened the gates of eternal glory.

"When I have praised my Redeemer millions of ages, I shall still be under infinite obligations to adore him. It is my opinion, that no mortal can have any idea of my feelings, unless he has been on the confines of heaven."

The foregoing expressions will appear more forcible to the friends of Mr. J. who knew his natural reserve in speaking in a high strain of his own feelings.



While conversing with his most intimate friends, he would always speak of his own feelings, in a doubtful and hesitating manner, lest he should say too much in his own favour, and leave too high an impression on the minds of others.

In September following he graduated at *Brown University*, where he had maintained an unsullied character, and enjoyed the confidence and affection of both the officers and members of the Institution. It may be justly said of him while in College, that his deportment was manly, judicious and exemplary. He ranked high in his class as a scholar, and from his assiduity and perseverance in study, bid fair to become eminent in the literary world.

He soon after took the charge of the Academy attached to the College, where he spent six months.

"During this time," said he, "my mind was taken up with my school, and I enjoyed religion but little. It appeared to me that I was not in the way of my duty." At times he was inclined to leave that employment, and enter immediately upon the work of the ministry. The 23d of February, 1811, he set apart as a day of fasting and prayer, that he might be directed in the way of his duty. At last he resolved to relinquish all worldly pursuits, and devote himself wholly to the gospel of Christ. About this time he kept a constant diary, which would no doubt be very gratifying to the christian reader, but our limits forbid us to make but few extracts.

March 18. "I have great peace and joy in religion. I am more firmly established in the glorious excellency of the gospel. Oh! that the world knew what a blessed serenity, what a heavenly calm the faint sometimes enjoys. Sing, O my soul—Speak, O my tongue! of the loveliness of Jesus. Oh my Saviour! I could dwell forever upon a theme so glorious as religion. Here is food the world knows nothing about.—The gates of glory glitter from afar; attendant angels appear in shining ranks around the throne, but nothing so lovely as the presence of Jesus."

April 30. "The thoughts of being engaged in my Master's service, and then brought home to glory, are peculiarly precious and agreeable. Oh blessed Saviour! May I be made an instrument of bringing many to the knowledge of the truth! How delightful is the thought of being employed in the same glorious work in which the Holy Spirit is engaged! Has Christ died for sinners, and shall I refuse to inform them of it?"

On June 11th, 1811, Mr. Jenks was approbated by the First Church in Providence as a preacher of the gospel. In the ensuing autumn, he went to West-Stockbridge, (Mass.) where he preached half of the time for more than a year. Soon after, he received an invitation from the Baptist church at Hudson, to supply them the other half of the time; and accordingly he spent the winter and the year ensuing at these two places.

In Dec. 1812, he married Miss Hannah Slanter, a pious and amiable young lady, whose parents are respectable members of the Baptist church in West-Stockbridge. Previous to this, he had received ordination from the church in Providence, to which he at that time belonged. In the following spring, he removed and settled in Hudson, where he continued his labours until his death. He was greatly admired as a preacher, both at Stockbridge and Hudson.

The latter part of the winter, 1814, while on a journey to the eastward, he visited Beverly, where he received an invitation from the Baptist church to settle with them. But he declined complying with their request, and made some arrangements to continue in Hudson, the year ensuing. But in consequence of very pressing letters from the church at Beverly, he made them a visit in June, when he engaged (could he obtain a release from Hudson) to remove and settle with them. The church at Beverly entertained a very high opinion of his worth, and was determined to spare no pains to obtain him if possible for their minister.

Mr. Jenks returned to Hudson, Saturday, June 25. The next day he preached twice, and administered the communion. This proved to be the last of his public labours. The last text he ever preached from, was Luke xxiv. 26. "*Ought not Christ to have suffered these things, and to enter into his glory?*"

It was thought that the labours of the day, so soon after his journey, were more than he could bear. The Monday following, he rode a few miles into the country, and returned the next day on foot. He discovered some symptoms of ill health before he reached home, but did not think himself ill enough to need a physician, until three or four days after, when his disorder increased and the symptoms became alarming. This disorder proved to be a *typhus fever*, in which the nervous system was at times strangely affected. For several days in the latter part of his sickness, he was attended with violent spasms, or paroxysms of pain, which sometimes would last an hour or more. During these paroxysms of pain, he appeared slightly deranged, but manifested the greatest enjoyment of divine things. His strength continually decayed, until July 15th, when, a quarter before 7 o'clock, P. M. he closed this mortal life "without a struggle, or without a groan!"

In the first part of his confinement, he was impressed with the idea that he should never recover. For several days he could only converse in a whisper, but recovered his voice before he died. The following were some of the expressions that fell from his lips, and were noted by his friends who attended him, and will give the reader some idea of the happy state of his mind, and the glorious prospect that religion presented to his view.

To one of his friends he said, "I am going to die, but be not alarmed, I expect to receive a crown of glory. Although I have been an unfaithful servant, yet I shall receive a crown of life."

On the week before his death, he was visited by an intimate friend, who asked him how the prospect of death appeared? He answered, "I have not had a prospect of death as the king of terrors, but I have had a prospect of glory. I cannot express to you the joys I have felt." Upon being asked if his hope remained firm? he replied, "Yes, I am willing to die. I wish to tell you what feelings I have had. I have seen heaven. I do not mean that I discovered any visible object: but I cannot express the views I had, only by saying, *Glory!—transcendent glory!* I greatly desired to die—I felt *assured* I should go to glory." The Saturday before his death, he was thought to be dying, and this was the impression on his own mind. His words were, "Now I am going to glory!—Happy hour!—I shall soon see Jesus,—Farewell, earth—Hail, heaven—Welcome, gates of glory," and repeated these expressions several times. To his weeping friends who stood around him, he said, "Weep not for me—I am going to glory; but follow Christ,—remember the words of our Saviour, '*live in love.*'" To one of the members of the church, who was quite affected, he said, "why do you weep, cannot you sing the conqueror's song?" Through the whole of his sickness he manifested great submission to the divine will, and although he was exercised at times with great bodily pain, yet not a murmur escaped his lips. To one of his friends he said, he thought he should die an easy death, and immediately added: "You don't know what a precious support religion is to me." He exhorted in a very feeling manner a young man who attended him, to attend to religion; and then said, "If you are present when I die, you will see how a christian can die!" To Mrs. Jenks he said, "I am not afraid to die. I feel for you and our dear little babe; but I can leave you both in the hands of God. Put your trust in God—live near to him—be comforted with the promises I have so often repeated to you. It will be but a short time before you will follow me into those bright mansions of which I have had such clear views. I have not had a dark moment—I hope I shall not complain." On the day that he died, he asked one of the church who stood by him, if he thought he was dying. He answered, that he failed very fast. Mr. Jenks replied: "Oh happy hour!" These were the last words he spoke. Soon after, his happy spirit, as we hope, winged its flight to those blessed regions which had afforded him such bright prospects. The Sunday morning following his death, his funeral was attended by a large concourse of people who manifested their attachment, and strong affection, by following his remains to the land of "solemn silence." A sermon was preached that day, by Rev. John Lamb, from Psalm xii. 1. The church in Hudson very deeply lamented his loss, as did all who knew him.

Mr. Jenks was naturally of a slender constitution, which probably received some injury by a close and persevering application to



study. He justly appreciated the value of science in improving the furniture of the minister of the gospel. The BIBLE, in preference to all human writings, claimed his *first* attention. This sacred volume he constantly studied. It was often remarked by him, that at least one third of the time spent by a minister in his study, ought to be devoted to the sacred oracles.

In his deportment he was modest, humble and meek. One distinguishing trait in his character, was *prudence*. He carefully weighed all the consequences, and examined every part of a question before he formed a decision. He was candid and liberal toward those who differed from him in sentiment, though nothing was farther from him, than to give up his own opinion, for the sake of pleasing others. Instead of that spirit of bigotry and narrow-mindedness, which can see no good beyond the limits of its own party, he was always ready to regard worth and excellence, whenever it appeared. He loved religion wherever he discovered its genuine spirit. As a public speaker, he was greatly admired. His eloquence was generally of the persuasive kind, though sometimes forcible and impressive; and his manner so interesting, that he never preached to an inattentive audience. He preached much to the feelings and to the heart. On descriptive subjects he was peculiarly interesting. He dwelt much on *practical religion*, which was always enforced by his own example. He wrote many of his sermons, the principal ideas of which were well digested in his own mind, and as he always preached without notes, he never confined himself to what he had studied, but frequently introduced ideas as they occurred to his mind while speaking. In his prayers, which were short and very comprehensive, he was solemn and impressive, and always seemed as if engaged with a present God. In doctrine, he was sound and evangelical. He was a tender and affectionate husband, and a sincere and faithful friend. Careful to improve time, he could not bear to be idle a single moment. Generally he appeared cheerful, but never light or vain; thus giving evidence that religion will not depress our spirits, or fill the mind with gloom.

His sudden removal from a prospect of great usefulness to the church, marks one of those dispensations of Divine Providence, in which

“God moves in a mysterious way

“His wonders to perform.”—

May it be improved by all his surviving friends, and especially his young brethren in the ministry, to “Be also ready.”

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## AUXILIARY FOREIGN MISSION SOCIETY.

*"The United Society of Plymouth County and Vicinities, auxiliary to the Baptist Board for Foreign Missions."*

THIS Society was formed on Thursday, December 29, 1814, and held its first annual meeting on Wednesday, April 12, 1815, at the First Baptist meeting-house, Middleborough, when the following persons, were elected to manage its concerns.

Rev. Samuel Nelson,	<i>President.</i>
" Samuel Abbot,	} <i>Vice Presidents.</i>
" Samuel Glover,	
" John Butler,	<i>Corresponding Secretary.</i>
" Joseph Torrey, jun.	<i>Recording Secretary.</i>
Maj. Levi Pierce,	<i>Treasurer.</i>
Rev. Ebenezer Briggs,	} <i>Trustees.</i>
Mr. Solomon Alden,	
Mr. John Coggeshall, jun.	

The following sums, we are happy to state, have been received by the Treasurer, viz.

From Subscriptions, &c. when the society was formed,	\$ 38,00
do. Collection after Missionary Sermon, Middleboro' Academy,	22,25
do. Friends in Middleboro' by Elder Nelson,	2,71
do. Female Cent Society, do. do.	5,60
do. Friends in Kingston, per Brother Glover,	8,10
do. Friends in Hanover and vicinity, per Brother Butler,	14,51
do. Female Cent Society, Hanover, per do.	11,00
do. Female friends in Marshfield, per Brother Torrey,	4,50
do. Friends in Pembroke, per do.	8,05
do. Col. Leach, Easton, per do.	25,00
do. A Friend to Missions, Easton, per do.	1,00
do. Friends in New-Bedford per Brother Coggeshall,	7,00
do. Deacon Solomon Thompson, Middleboro'	1,00
do. Friends in Middleboro', per Mr. Backus,	2,00
do. Friends in Scituate, per Deacon Collamore,	5,95
do. Baptist Society, Harwich, per Brother Barnaby,	11,00
do. Friends in Pembroke, per Deacon Foster,	10,64
do. Friends in Middleboro' per Mr. Andrew Cole,	5,50
do. Brother Amasa Smith, Bridgewater,	1,00
do. Friends in Randolph, and vicinity, per Brother Tolman,	16,03
do. Friends in Bridgewater, per Dr. Lovel,	4,51
do. An unknown Friend, per Mr. Blake,	2,00
do. Collection after Sermon, at the Annual Meeting,	6,00
	<hr/>
	\$ 213,35

At the annual meeting of the Society, it was *Voted*; That the cordial thanks of the Society, be presented to the several Cent Societies, and Individuals, who have so generously contributed to its funds.

SALEM BIBLE TRANSLATION AND FOREIGN  
MISSION SOCIETY.

The Treasurer of this Society has received the following sums, since the statement published in vol. iv. p. 32 of the Magazine, viz.

From the first Baptist church and society in Marcellus, N. Y.	
for translations and missions, through Rev. L. Bolles,	\$ 23,09
From the Baptist church in Hanover, for the Mission, by	
Rev. Jos. Torrey,	10,00
From several ladies at Hanover, by ditto. for translations,	10,63
" several ladies at Scituate, by ditto. for ditto.	5,45
" several ladies at Pembroke, by do. do.	6,72
" Col. Eaton of Ware, N.H.	1,00
" Mrs. Hannah Eaton, of Ware, N.H.	,50
Collection at the Anniversary Lecture, in Rev. L. Bolles' Meet-	
ing-House, Salem,	20,00
A female friend, by N. W. Williams,	1,00
Miss. Eleanor Vickery, through Rev. L. Bolles,	1,00
Mr. Daniel Rugg, Salem,	2,00
For 3 copies of Convention at Philadelphia,	,50
Collection at Bap. Meeting House in Beverly,	6,59
Prudence Swett, Claremont,	2,00
A friend to the Mission, through Mrs. Chaplin,	2,50
John Kendric, Esq. of Newton, for translations,	20,00
From the members of the Society, their annual subscription,	80,00
Interest,	27,60
	<hr/>
	\$ 220,49

The Society from their collections have made the following remittances, viz.

To the Baptist Missionary Society in England, to be forwarded	
to the Missionaries at Serampore, for the translations & missions,	} 279,72
a bill on S. Williams, Esq. of London, for 63 pounds sterling,	
To the Treasurer of the Baptist Board of Foreign Missions,	
for the translations and missions,	773,29
	<hr/>
	\$ 1053,01

INDIA AND FOREIGN MISSION SOCIETY OF HAVERHILL, (MASS.)

Rev. William Batchelder,	<i>President.</i>
Mr. Amos George,	<i>Vice-President.</i>
— Richard H. Kimball,	<i>Treasurer.</i>
— Eliphalet Currier,	<i>Secretary.</i>

TRUSTEES.

Phineas Nichols, Amos Chase, Benjamin Emerson, Charles O. Kimball, Cutting Moody, Hezekiah George.

The constitution and rules of the Society are similar to those adopted by the Baptist Foreign Mission Societies, in Mass. and we have, by an unanimous vote, agreed to cooperate with the General Committee, formed at Philadelphia, May, 1814, to aid in spreading the gospel among the heathen.

August, 1815, directed to Dea. Cauldwell, Gen- }  
eral Treafurer at New-York, to aid the funds, } \$ 113,00

## BOARD OF FOREIGN MISSIONS.

The Treasurer of the Baptist board of foreign Missions for the United States, has the pleasure to acknowledge the receipts of the following sums, viz :

1815.

- July 7. By T. Shields, Esq. from the Phila. For. M. Soc'y \$625,00  
 17. Hon. S. Eddy, Prov. Treas. For. M. Society, R. I. 124,00  
     By New-York Association, 59,72  
     By Bap. Missionary Soc'y, Frederick County, Vir. 70,00  
     By collection at Roxbury, Penn. 8,45  
     By Sansom-street Baptist Female Society, Phil. 203,00  
     By do. collections on the setting apart of Br. Hough, 58,00  
     By collection at Frankfort, Penn. 15,00  
     By donation, from Hon. J. Galusha, Shaftsbury, Ver. 50,00  
 28. By Thomas Gilliffon, Treasurer of the Beaufort  
     Society for Foreign Missions, s. c. 238,50

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## ORDINATION.

On Thursday, 25th May last, in the Baptist meeting house in Sansom-Street, Phil. Brother George Hough was solemnly *set apart* by prayer and imposition of hands, to the service of a Missionary, intended for the empire of Burmah. Introductory prayer by Brother Rice ; sermon by Rev. Mr. White, from Matthew xxiv. 14. "*And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations : and then shall the end come.*" Consecrating prayer by the Rev. Dr. Staughton ; imposition of hands by Rev. Drs. Staughton and Holcombe, and Messrs. White, Grigg, and Rice ; charge by Dr. Holcombe ; address to the assembly by Dr. Staughton ; closing prayer by Mr. Grigg. The solemnities were interesting and impressive. At the close, a collection was taken for Missionary purposes.

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## DEDICATORY HYMN.

An original Hymn, written for the dedicatory service of the new Monumental Church in Richmond, erected on the ruins of the Theatre.

Thou to whom all worlds are present,	But on all before thee kneeling,
Countless ages as a day,	Freely let thy mercy flow,
We thy creatures evanescent,	Like Bethesda's waters healing
Trusting in thy boundless sway,	To the aching heart of wo.
On this house implore thy blessing :	
Be it thy abiding place ;	Whatsoever ills beset us,
Mortals here their sins confessing,	Pious confidence to wound,
Comfort with thy saving grace.	In the strength of Jesus, let us
	More than conquerors be found ;
Should thy judgments fall upon us,	In his infinite affection,
And for pardon here, we pray,	Holy birth, and life divine,
Father, have compassion on us ;	By his death and resurrection,
Hopeless send us not away,	God Almighty, make us thine.